

**EDUARD BOGDAN COJANU<sup>1</sup>**  
*University of Bucharest*

## CEFR'S MEDIATION, A KEY FOR TEACHING ARABIC'S DIGLOSSIA?

---

**Abstract.** Mediation has emerged as the fourth mode of language activity within the Common European Framework of Reference for Languages (CEFR). This shift from the traditional focus on four skills to the recognition of four communication modes – reception, interaction, production and mediation – reflects an acknowledgment of the social dimension of language. As highlighted by Brian North and Enrica Piccardo, mediation takes “the dynamic nature of meaning to another level” (North and Piccardo 2016: 5). Mediation encompasses three distinct types: mediating a text, mediating concepts and mediating communication. Alongside, we also have mediating strategies that align with the new treatment of the communicative language strategies within the context of communicative language activities (reception, production, interaction and mediation). Mediation engages with different aspects, such as participating in an oral discussion involving several languages or the strategic use of plurilingual and pluricultural repertoires. Further, it addresses contexts where linguistic, social or cultural mediation is necessary to enhance accessibility and mutual understanding. Given the inherently pluriglossic nature of Arabic, characterized by frequent alternation between language levels, this study explores how CEFR mediation descriptors can be relevant for Arabic language instruction. The study discusses the implications of our findings for enhancing Arabic teaching practices.

**Keywords:** Mediation, CEFR, Arabic language teaching, TAFL

### **An introduction to the mediation concept**

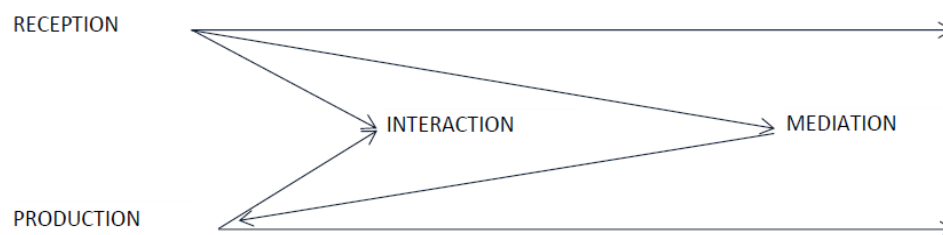
Mediation has its roots in the works of the Russian psychologist and social constructivist thinker Lev Semyonovich Vygotsky. In his view, human beings do not interact with the world directly but rather use mediating artifacts – tools and signs that are culturally developed and transmitted. His idea of social mediation involves the role of more knowledgeable others (parents, teachers, peers) in facilitating learning, this being related to his theory of the Zone of Proximal Development (ZPD).

---

<sup>1</sup> E-mail : bogdan.cojanu@lils.unibuc.ro

In the Common European Framework of Reference (CEFR), we see mediation manifesting in the original 2001 CEFR document without a set of descriptors, but as a key communicative language activity alongside reception, production and interaction. As Iwona Janowska mentions, it was limited to linguistic mediation, associated with linguistic transcoding and thus mostly identified with translation. Since then, the concept expanded, and this is how Marisa Cavalli and Daniel Coste explain it in 2015:

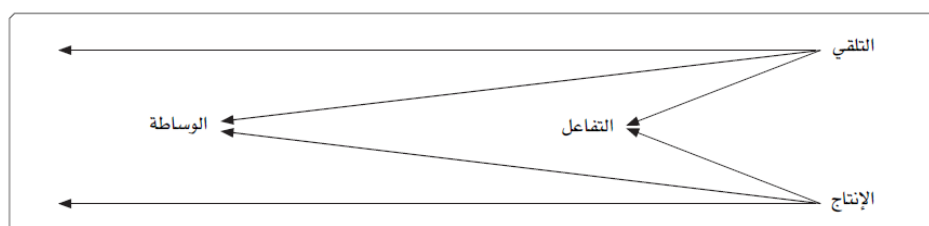
To mediate is, *inter alia*, to reformulate, to transcode, to alter linguistically and/or semiotically by rephrasing in the same language, by alternating languages, by switching from oral to written expression or vice versa, by changing genres, by combining text and other modes of representation, or by relying on the resources – both human and technical – present in the immediate environment. Mediation uses all available means and this is its attraction for language learning and the development of a range of discourse competences. (Coste and Cavalli 2015: 62-3)



(Council of Europe, 2020: 34)

This scheme appeared in the first public version of the CEFR, but we can find it in *Companion Volume* too. This visual representation illustrates the complexity of language competencies and stresses the importance of mediation. Interaction involves the co-construction of discourse by two or more participants and encompasses activities including oral interaction, written interaction and online interaction. Interaction, in essence, refers to the dynamic exchange between two or more individuals, where participants alternately assume the roles of language producers and receivers. Mediation, on the other hand, is a more complex concept that involves facilitating communication, understanding and sometimes learning. Mediation has three distinct dimensions. First, the informative dimension manifests itself when an individual mediates content for others, facilitating the transmission of knowledge or ideas. Second, the cognitive dimension emerges in collaborative mediation processes, where individuals engage in joint meaning-making and knowledge construction. Third, the social dimension becomes salient when mediation occurs between parties, highlighting the interpersonal and intercultural aspects of communication. The graphical representation of the processes is of paramount importance, particularly in the positioning of directional indicators. These indicators serve to illustrate the multifaceted nature of mediation, which

involves the reception of information, its subsequent transformation through mediative processes, and its ultimate production or transmission. The Arabic translation of this model reveals a significant discrepancy. Specifically, the Arabic version exhibits two unidirectional arrows, which fail to accurately represent the bidirectional and cyclical nature of the mediation process.



(Council of Europe 2020b: 51)

Mediation and Interaction cover in the CEFR the communicative language activities that Reception and Production could not. As presented in Brian North's and Enrica Piccardo's book *Developing Illustrative Descriptors for Aspects of Mediation*, there are four forms of mediation: linguistic, cultural, social and pedagogical. Linguistic mediation is a multifarious concept that encompasses various aspects of language use and communication. At its core, it involves the facilitation of understanding and the transfer of information between different linguistic contexts. It has interlinguistic and intralinguistic dimensions. As for the interlinguistic dimension, this aspect involves translation and interpretation between different languages and also includes transforming one kind of text into another. Intralinguistic dimension occurs within the same language and can take place in either the target language or the source language. For example, summarizing an L2 (second language) text in L2, or an L1 (first language) text in L1. The latter often focuses on both linguistic expression and information transfer.

Linguistic mediation also encompasses the flexible use of multiple languages, particularly in multilingual settings. In a professional context, this can involve alternating between languages to facilitate communication. Lüdi (2014) described this flexible alternation meanwhile presenting a scenario where a client's knowledge of a common international language is limited and a mediator might use a combination of different languages, gestures and even drawings to complete a transaction, such as purchasing a train ticket.

As North and Piccardo mention, as soon as we take into consideration the cultural implication of words we begin to enter the realm of cultural mediation. "A process of linguistic mediation that tries to facilitate understanding is also unavoidably a process of cultural mediation" (North, Piccardo 2016: 9). Mediation

is fundamental to developing and enhancing cultural awareness. However, it also applies within a single language, intracultural mediation, with consideration of idiolects, sociolects, and of the links between styles and textual genres.

Social mediation concerns language users who act as intermediaries between different interlocutors but is not limited to helping two or more persons to communicate. The learner/user can find himself in a situation that requires some form of mediation for the information to become accessible. With regard to pedagogic mediation, the main idea is that successful teaching is a form of mediation.

Mediation presents the user/learner as a “social agent who creates bridges and helps to construct or convey meaning, sometimes within the same language, sometimes across modalities (e.g. from spoken to signed or vice versa, in cross-modal communication) and sometimes from one language to another (cross-linguistic mediation)” (Council of Europe 2020a: 90). According to the *Companion Volume* there are three categories of activities (mediating a text, mediating concepts and mediating communication) and two categories for the strategies (strategies to explain a new concept and strategies to simplify a text).

### **Arabic language and mediation**

The unique linguistic landscape of Arabic is well-known, so an extensive introduction may be superfluous. Arabic encompasses a highly codified variety, which serves as the medium for a substantial and esteemed literary corpus and is predominantly employed in formal discourse. Concurrently we observe the presence of various dialects. This linguistic duality presents significant challenges to Arabic language pedagogy, perhaps constituting the most difficult obstacle in the field.

A persistent dilemma in Arabic instruction revolves around the choice of language variety to teach, whether to focus on Modern Standard Arabic or to prioritize dialectal varieties. This question remains unresolved, which is understandable given the complexity of the linguistic situation. It is widely acknowledged that Modern Standard Arabic is not the native tongue of Arab populations; rather they acquire it in educational settings almost akin to learning a foreign language. The dialects conversely represent their mother tongue.

For non-native speakers, communication with Arabic speakers can be fraught with difficulties. Moreover, even intra-Arab communication across regional boundaries can pose challenges. As scholars such as Angeles Vicente and Clive Holes have noted, the divergence between dialects intensified by geographical distances can be so pronounced that Modern Standard Arabic often emerges as the sole viable medium for mutual comprehension in such scenarios.

The selection of which Arabic variety to teach foreign learners requires taking into consideration numerous social linguistic factors, including the

expectations of native Arabic speakers regarding foreigners' language use and the social perceptions associated with different varieties. While these considerations are significant, delving into such polemics at this juncture would be neither productive nor pragmatic in addressing the core issue at hand. It is pertinent to note that there are three primary pedagogical approaches in Arabic language instruction: focusing exclusively on Modern Standard Arabic; initiating instruction with MSA before transitioning to a dialect or simultaneously teaching both MSA and the dialect. In my assessment the optimal approach involves instruction in both varieties. However, the crux of the matter lies in the practical implementation of this dual variety instructional model. In my PHD thesis, *La pragmatique dans la didactique de l'arabe langue étrangère* (Cojanu 2024), I conducted an extensive analysis of this aspect. The study encompassed a comprehensive review of literature, and an in-depth examination of Arabic language instructional materials utilized both within and outside the Arab world. It is evident that these materials draw inspiration from frameworks like CEFR (Common European Framework of Reference) or ACTFL (American Council on the Teaching of Foreign Languages) in numerous aspects. However, a clear and systematic implementation of CEFR principles is notably absent.

An examination of the CEFR in relation to Arabic language instruction reveals compelling evidence that its implementation could yield significant benefits across various aspects of Arabic pedagogy, including assessment methodologies and communicative teaching approaches. However, the implementation process is complicated by the diglossic nature of Arabic, which presents a fundamental challenge in determining which linguistic variety should be aligned with CEFR's descriptors.

Mediation didn't receive a lot of attention since its development in the CEFR. And, as the CEFR is not actually applied to Arabic instruction (for example, there are no teaching materials based on CEFR levels), we could not anticipate seeing any implementation of mediation practices for this language. However, given the linguistic situation of Arabic, it is very likely for a user/learner to find himself/herself in the position to mediate linguistically or culturally between Modern Standard Arabic and a dialect, to move back and forth with ease in order to achieve a communicative goal.

Mediation can be conceptualized as a process that intersects with the traditional language skills of Reception, Production, and Interaction. In the context of Reception, mediation manifests itself as an intrapersonal cognitive process, whereby individuals internalize and transform information to facilitate comprehension, for example in self-directed study and information processing. Regarding *Production*, mediation takes on a transformative role. It involves the processes of reformulating and adapting information for an effective transmission to others. In the realm of *Interaction*, mediation can be observed in both unidirectional and bidirectional contexts. Unidirectional mediation occurs

when an individual interprets and explains information without immediate reciprocal communication. Bidirectional mediation, conversely, involves active engagement in interpersonal communication, where the mediator serves as an intermediary.

What Arabs do in their daily life can be considered a form of translanguaging because it involves transferring information from one language to another. However, this is not purposeful but automatic, because they perceive it as being one system. This is true from an inside viewing of the linguistic situation but not necessarily from the outside. For this reason, mediation, as a form of translanguaging, can help the learner shift his/her attention from language (language entity as a static object) to resources. This will emphasize “the fact that there are no clear-cut boundaries between languages” (Canagarajah 2006, García 2009, Dendrinos 2012 *apud* Stathopoulou 2016: 763). It is not expected of the user to be an ideal speaker but to be a social actor actively participating in the intercultural communicative event. As Coste and Simon mention, the ability to mediate is “not conceived as the sum of abilities and competences in distinct languages but as one global but complex capacity” (Coste and Simon 2009: 174).

From a pedagogical perspective “the implementation of a program replacing the tradition established by mainstream foreign language didactics and favoring mediation practices within the classroom would enable learners to make sense of multilingual linguistic landscape they live in” (cf. Gorter 2006). For the linguistic landscape of Arabic this means the presence of both varieties because translanguaging (dialect – MSA) is a real practice in the Arab world.

When we take into consideration the assessment of one’s proficiency in Arabic, we find ourselves in a difficult position. If there is a growing interest in having multilingual teaching and learning, multilingual testing is very complicated for multiple but obvious reasons. Canagarajah (2006: 241) suggests that tests have to reflect the communication practices of specific communities “in relation to the repertoire of codes, discourses and genres that are conventional for that context”. An approach that would promote multilingualism in testing can present the languages as being part of the same system in the mind of the language user and would assess “learners’ ability to simultaneously draw on different linguistic and cultural resources from a variety of contexts in order to make meaning” (Stathopoulou 2016: 768).

### **Mediating an Arabic text**

Mediating a text involves passing on to another person the content of a text to which they do not have access, often because of linguistic, cultural, semantic or technical barriers. The notion of mediating a text has also been further developed to include mediating a text for oneself (for example in taking notes during a lecture) or in expressing reactions to texts, particularly creative and literary ones.

The most important scales are *Relaying specific information*, *Explaining data* (e.g. in graphs, diagrams, charts, etc.), *Processing text*, *Translating a written text*, *Note-taking* (lectures, seminars, meetings, etc.) and *Reactions to a creative text* (including literature).

Giving the diglossic context of Arabic, mediating texts in this language is inherently complex. Arabic speakers, as we have already mentioned, navigate between different levels of Arabic in a pluriglossic context, each level serving distinct functions in society. We can consider that we are dealing with intralingual mediation that characterizes the way native Arabic speakers use their language.

The activity of relaying specific information involves extracting and conveying particular pieces of information. In Arabic, this might mean reading a text in MSA and relaying it orally in a dialect, a common practice among native speakers. Processing text is an even more complex endeavor because it requires comprehending the main points of a source text and transferring them to another text, often in a condensed form. The diglossic nature of Arabic adds an extra layer of complexity to this task.

The phenomenon of code-switching is deeply ingrained in the linguistic repertoire of Arabic native speakers, to such an extent that the very concept of "Arabic native speaker" can be most accurately understood within this code-switching paradigm. The linguistic reality for Arabic speakers is characterized by a complex interplay between their primary dialect, which serves as their mother tongue, and other varieties of Arabic, such as Classical Arabic, encountered for example in religious contexts, MSA in formal settings, but also other dialects. This sociolinguistic landscape raises pertinent questions regarding the feasibility and desirability of non-native speakers emulating such intricate linguistic practices. While a perfect replication of native-like code-switching may be beyond the reach of most learners, it is posited that Arabic language pedagogy should strive to approximate this linguistic reality as closely as possible.

In this context, the concept of mediation emerges as a potentially impactful tool. It offers a framework for standardizing and explicitly teaching these complex linguistic practices, as well as providing a basis for their assessment. Through the implementation of mediation tasks, instructors can elucidate the sociocultural implications associated with the use of different Arabic varieties. This approach aims to equip learners with the necessary sociolinguistic competence to navigate the contextual appropriateness of various Arabic varieties, thereby mitigating the risk of miscommunication or misperception.

If we take into consideration the descriptors of *Processing text in speech* or *sign* and *Processing text in writing*, from our point of view, expressed as well in *La pragmatique dans la didactique de l'arabe langue étrangère* (Cojanu 2024), is also very useful when dealing with Arabic teaching/learning.

Processing text in speech or sign:

A2 Can report (in language B) the main points made in simple TV or radio news items (in language A) reporting events, sports, accidents, etc., provided the topics concerned are familiar and the delivery is slow and clear.

A1 Can convey (in Language B) simple, predictable information given in short, very simple signs and notices, posters and programmes (in Language A).

Processing text in writing:

A2 Can list a series of bullet points (in Language B) the relevant information contained in short simple texts (in Language A), provided the texts concern concrete, familiar subjects and contain only simple everyday language.

A1 Can, with the help of dictionary, convey (in language B) the meaning of simple phrases (in Language A) on familiar and everyday themes.

Can copy out single words and short texts presented in standard printed format. (Council of Europe, 2020a:101)

These descriptors, or the descriptors for *Translating a written text in speech and in writing* (it is noteworthy that this scale is the process of spontaneously giving an oral or written translation and is not related to the activity of professional translators or to their training), imply a very good access to text, a good comprehension of the text. These scales prove the importance of both varieties, MSA and dialects, from the beginning of learning/teaching this language continuum that we can call Arabic, as Giolfo, Lancioni and Salvaggio describe it and wonder about it:

An infinitely variable Arabic, not only thanks to the linguistic phenomenon of code-switching and code-mixing, but above all to that of code-shifting, which results in creation of hybrid forms, neither standard or dialectal. This, it goes without saying, poses a serious challenge for TAFL: can we teach a continuum? (Giolfo, Lancioni, Salvaggio 2023: 38).

We wonder about the same problem, namely if a non-native speaker could be able to emulate this linguistic behavior, and it is clear that we are at a dead end. The linguistic situation is already complicated for Arabic L1 speakers, and there is no model for what native speaker proficiency is supposed to be, as Eisele himself suggests (Eisele 2006: 197). On her turn Rasha Soliman (2023) mentioned that most L1 speakers of Arabic are proficient in their own mother tongue dialect but they are also capable of producing MSA at variable levels of accuracy (Wahba 2006). “The average educated L1 speakers can also, to variable extents, comprehend the variation they hear from speakers of other dialects” (Soliman 2015 in Soliman 2023: 72). Wahba (2023) also describes very well, in our opinion, the skills of an Arabic L1 speaker.

He considers that the H (high) variety “represents the main source for six of eight skills of the educated native Arab, i.e., speaking and listening in one’s L (low) variety, reading and writing in the H variety (Active skills), and listening and speaking in the H variety (Dormant skill). The remaining two skills, reading and writing in the L variety, are, for educated Arab, influenced by H as well. Thus, the educated native speaker competence is mainly influenced by the literary one (H). However, it was noted that in the last few years, the reading and writing of the L variety became an active skill and the reading and writing in the H variety became a dormant skill under the influence of the various means of social media (Wahba, 2023:195).



There are studies directly connecting “frozen diglossia” (Myhill 2014) with the level of illiteracy in the Arab world (Shendy 2022:13). However, we also know that the ability to integrate knowledge acquired in both varieties can play a part in developing the reading fluency and shaping the overall reading experience of Arabic L1 speakers (Hashem 2022). This conclusion reached by Rabab Hashem is also very important and representative of the role that the ability to mediate between these varieties can have for non-native speakers. Therefore, if we consider mediation a tool that language users should be required to be equipped with in order to “enable them to be effective in filling communication gaps” (Stathopoulou 2016: 768), then it is the best tool for teaching/learning and assessing in the context of Arabic’s linguistic situation.

The assessment of proficiency in diglossic languages, such as Arabic, presents significant challenges in the field of language pedagogy and evaluation. This complexity is particularly evident in the European context, where Arabic language instruction exhibits considerable heterogeneity across various educational institutions. The diversity in teaching methodologies, curriculum content, and instructional focus – ranging from exclusive emphasis on MSA to the inclusion of specific dialects, or even dialect-only approaches – creates substantial obstacles in establishing standardized assessment protocols. This lack of uniformity becomes particularly problematic in the context of inter-institutional student mobility programs, such as Erasmus. When students transition between universities, the disparate nature of the Arabic language curricula and the varying emphasis on different Arabic varieties complicate the process of accurately evaluating a student’s proficiency level and determining appropriate placement for continued language study. Furthermore, the significant discrepancies in the allocation of instructional hours for Arabic language courses across institutions complicate these assessment challenges. While this issue represents only one facet of the broader complexities in TAFL in Europe, it underscores the need for a more comprehensive and flexible approach to Arabic language assessment. In this context, the concept of mediation emerges as a potentially transformative framework. Mediation offers a promising avenue for addressing the challenges inherent in the diglossic nature of Arabic by providing a structured approach to navigating between MSA and various dialects.

The integration of mediation into Arabic language assessment protocols could facilitate the development of more nuanced and comprehensive evaluation methodologies. By explicitly incorporating tasks that require students to mediate between different Arabic varieties, this approach has the potential to bridge the gap between MSA and dialectal proficiency. Moreover, it offers a framework for establishing clear guidelines and criteria for evaluating linguistic competence across the spectrum of Arabic varieties.

### Final remarks

While mediation as a linguistic concept is not inherently specific to Arabic, the unique sociolinguistic landscape of Arabic language renders it particularly apt for application in this context. The linguistic reality for Arabic L1 speakers is characterized by a de facto multilingual environment, necessitating the utilization of multiple varieties for diverse communicative functions. Notably, this linguistic multiplicity is often perceived by native speakers as a unified linguistic entity rather than discrete language varieties. Upon initial examination, there appears to be a significant congruence between the concept of mediation as applied to Arabic and the *Integrated Approach* to Arabic teaching and learning, pioneered by Munther Younes. Both paradigms emphasize the critical importance of bridging linguistic varieties within the Arabic language continuum. The mediation framework offers potential mechanisms for facilitating learner navigation between MSA and various dialects, while the *Integrated Approach* advocates for contextually appropriate instruction in multiple Arabic varieties, fostering learner awareness of the inherent variation of the language.

Furthermore, both approaches share a common emphasis on developing sociolinguistic awareness and cultural competence. The *Integrated Approach* explicitly incorporates aspects of both formal and informal Arabic, elucidating the socio-pragmatic distinctions between MSA and dialectal usage. Similarly, cultural mediation forms a crucial component of both frameworks.

A notable parallel lies in the conceptualization of linguistic variation within the learning process. Younes' *Integrated Approach* posits that linguistic dissonance, rather than being problematic, is an integral part of the Arabic language learning journey. This perspective aligns, for example, with Stathopoulou's citation of Bakhtin, which advocates for a pedagogical approach that embraces multiple linguistic voices within the classroom. As Stathopoulou (2016) notes, citing Busch's interpretation of Bakhtin, this approach "means to recognize and appreciate all kinds of multimodal languaging practices as legitimate means of creating meaning and sense, to accept situations of not understanding and of limited control", and to cultivate the ability to "regard one language through the eyes of another language" (Bakhtin 1981: 297 quoted in Busch 2011 by Stathopoulou 2016: 764).

While the *Integrated Approach* offers valuable insights into Arabic language pedagogy, it lacks a standardized framework for addressing the complexities of Arabic diglossia. In contrast, the CEFR concept of Mediation, although not specifically developed for Arabic, presents a potentially robust platform for systematically addressing this linguistic phenomenon. The *Integrated Approach*, as the name suggests, is an approach for teaching/learning Arabic. What is also needed is a framework for this diglossic variation, and that is why *Mediation* work can be seen as complementary to the *Integrated Approach*. In this context of looking for a framework for the diglossic linguistic situation of Arabic, we

should also mention Annamaria Ventura's diglossic switching model, a model based on the concept of diglossic switching and which can include all kinds of colloquial Arabic. Ventura also tries a mediating process between all the diastratic, diaphasic and diamesic variables of Arabic in order to create a template for the integration of diglossia into TAFL.

In other words, *Mediation* can be conceptualized as an effective strategy for addressing linguistic dissonance in a structured manner. Teaching resources that aim to integrate Modern Standard Arabic with dialectal Arabic must navigate this phenomenon. As analyzed in Cojanu (2024), textbooks like '*Arabiyyat al-Naas* and *Al-Kitaab* tackle this issue directly. While these materials treat linguistic dissonance as a manageable challenge rather than a significant obstacle for learners, its impact cannot be disregarded. Linguistic dissonance, which manifests itself as confusion about the appropriate linguistic structure to use in specific contexts, may seem more theoretical than practical in its impact on students. However, it remains an essential aspect of engaging with the multifaceted linguistic reality of Arabic. To address this issue, we agree with Younes and we suggest that linguistic dissonance be reframed as an opportunity rather than a problem, but with a systematic framework that could be developed to provide learners with greater clarity. Specifically, collaboration among Arabic language educators and professionals to establish descriptors tailored to the unique pluriglossic situation of Arabic would be highly beneficial. Such a framework could standardize teaching approaches and offer clear guidelines for navigating the interplay between MSA and dialects, thereby enhancing both teaching efficacy and student comprehension. It is also worth noting that mediating may not mean integrating but finding the right balance between the teaching of Arabic varieties. While the integration efforts, especially coming from Munther Younes and his colleagues in '*Arabiyyat al-Naas* and Al-Batal and his colleagues in *Al-Kitaab* textbooks,<sup>2</sup> are commendable, there are and there should be other methods too. According to our research (Cojanu 2024), aligning the CEFR descriptors with the pluriglossic reality of Arabic suggests that both MSA and dialectal Arabic should be given comparable attention at each proficiency level. An example of a method that has a similar approach is Andreas Hallberg's Parallel Text-Based Approach (PTA), implemented at the University of Gothenburg. This model involves teaching MSA and dialectal Arabic in separate parallel courses, allowing for a more structured learning experience. It incorporates transcribed dialogues for dialectal instruction, which highlight sociolinguistic and pragmatic features, making linguistic features of dialectal Arabic more noticeable and discoverable (Hallberg 2022: 34). What is clear for us is that the necessity of a comprehensive framework tailored to the

---

<sup>2</sup> While Munther Younes is the author of the *Integrated Approach*, *Al-Kitaab* textbooks also propose a method for integrating MSA with different dialects.

unique linguistic situation of Arabic is evident. CEFR's mediation descriptors could play a pivotal role in establishing this framework by providing guidelines for navigating diglossia and thus a possibly clearer way for teaching both MSA and dialectal Arabic.

## REFERENCES

- Canagarajah, S.A. 2006. "Toward a writing pedagogy of shuttling between languages: Learning from multilingual writers". *College English* 68(6): 589-604. *International Journal of Multilingualism* 6(2): 168-185.
- Cojanu, Eduard Bogdan. 2024. *La Pragmatique dans la Didactique de l'Arabe Langue Etrangère*. Bucharest: Bucharest University Press.
- Coste, D. and D.-L. Simon. 2009. "The plurilingual social actor. Language, citizenship and education". *International Journal of Multilingualism* 6(2). pp. 168-185.
- Coste, D. & Cavalli, M. 2015. *Education, Mobility, Otherness: The Mediation Functions of Schools*, Strasbourg: Council of Europe.
- Council of Europe. 2020a. *Common European Framework of Reference for Languages: Learning, Teaching, Assessment – Companion volume*. Strasbourg: Council of Europe Publishing.
- Council of Europe. 2020b. *Al- 'itāru l- 'ūrūbbiyyu l-marġi 'iyyu l-muštaraku li-ta'allumi l-luġāti wa ta'līmihā wa taqyīmihā – al-muġalladu l-muṣāhibu*. Trans. of 'Abdu n-Nāṣir 'Uṭmān Ṣabīr. Strasbourg: Council of Europe Publishing.
- Dendrinos, B. 2012. "Making the shift: from monolingual to multilingual ELL". Paper presented at Poliglotti4.eu Expert Seminar on Early Language Learning. Hosted by MERCATOR, Fryske Akademy. Leeuwarden, Fryslân, The Netherlands. February 9-10. Retrieved from [http://poliglotti4.eu/php/media-centre/index.php?doc\\_id=982&lg=en](http://poliglotti4.eu/php/media-centre/index.php?doc_id=982&lg=en).
- Eisele J. 2006. "Developing Frames of Reference for Assessment and Curricular Design in a Diglossic L2: From Skills to Tasks (and Back Again)". In *Handbook for Arabic Language Teaching Professionals in the 21<sup>st</sup> Century*, Wahba K.M., Taha Z.A., England L. (eds.), 197-220. London: Lawrence Erlbaum Associates Publishers.
- García, O. 2009. "Reimagining bilingualism in education for the 21<sup>st</sup> century". Paper presented at the NALDIC Conference 17, University of Reading, 14 November.
- Giolfo, Manuela E.B., Salvaggio, Federico. (Eds.) 2023. *More than Just Labels – Relating TAFL to CEFR levels*. Rome: Aracne.
- Giolfo, Manuela E.B., Lancioni, Giuliano, Salvaggio, Federico. 2023. "CEFR-Based TAFL Syllabus, Lexicon, Variation". In *More than Just Labels – Relating*

- TAFL to CEFR Levels*, Giolfo, Manuela E.B., Salvaggio, Federico (eds.). 19-44. Rome: Aracne.
- Hallberg, Andreas. 2022. "A Parallel Text-Based Approach for Teaching Standard and Vernacular Arabic". *Orientalia Suecana*. Vol. 71. 24-37.
- Hashem, R. 2022. "Language Processing in Arabic Diglossia: Evidence for Memory-Based Automaticity". *International Journal of Cognition and Behaviour*. 5:014. doi.org/10.23937/2690-3172/1710014.
- Holes, Clive. 2004. *Modern Arabic Structures, Functions and Varieties*, Washington, D.C. Georgetown University Press.
- Janowska, Iwona. 2023. "Tâches de médiation comme outils d'enseignement/apprentissage actionnel des langues étrangères". *Neofilolog* Nr. 60/2, 362-378.
- Lüdi, G. 2014. "Dynamics and management of linguistic diversity in companies and institutes of higher education: Results from the DYLAN project". In *Plurilingual Education: Policies – Practices – Language Development*, P. Gromes and H. Wu (eds.). 113-138. Amsterdam/Philadelphia: John Benjamins.
- Myhill, J. (2014). "The Effect of Diglossia on Literacy in Arabic and Other Languages". In *Handbook of Arabic Literacy: Insights and Perspectives*, E. Saigh-Haddad, & R.M. Joshi (Eds.) 197-223. Springer. [https://doi.org/10.1007/978-94-017-8545-7\\_9](https://doi.org/10.1007/978-94-017-8545-7_9).
- North, B. and Piccardo E. 2016. *Developing Illustrative Descriptors of Aspects of Mediation for the CEFR*. Strasbourg: Education Policy Division, Council of Europe.
- Shendy, Riham. 2022. "Learning to Read in an 'Estranged' Language: Arabic Diglossia, Child Literacy, and the Case for Mother Tongue-Based Education." *Creative Education*, 13, 1247-1301. <https://doi.org/10.4236/ce.2022.134077>.
- Soliman, R. 2023. "Knowledge of Arabic Variation as a CEFR-based Sociolinguistic Competence". In *More than just labels – Relating TAFL to CEFR levels*. edited by Giolfo, Manuela E.B., Salvaggio, Federico. 45-80. Rome: Aracne.
- Soliman, R. 2015. *Arabic Cross-dialectal Conversations with Implications for Teaching Arabic as a Second Language*. University of Leeds, Leeds.
- Stathopoulou, Maria. 2016. "From 'languageing' to 'translanguageing': Reconsidering foreign language teaching and testing through a multilingual lens." *Selected Papers on Theoretical and Applied Linguistics*, [S.I.], v.21, pp. 759-774. ISSN 2529-1114.
- Ventura, Annamaria. 2023. "CEFR for Arabic based on a diglossic switching model" in *More than Just Labels – Relating TAFL to CEFR Levels*, Giolfo, Manuela E.B., Salvaggio, Federico (eds.). 101-124. Rome: Aracne.
- Vicente, Ángeles. 2011. "La diversidad de la lengua árabe como lengua de comunicación." *Miscelánea de estudios árabes y hebraicos*. Sección Árabe-Islam, vol. 60, 353-370.

- Wahba, Kassem. M. 2023. "Advanced levels of proficiency and the goals of Arabic language in higher education" in *More than Just Labels – Relating TAFL to CEFR Levels*, Giolfo, Manuela E.B., Salvaggio, Federico (eds.). 179-215. Rome: Aracne.
- Wahba, Kassem. M. 2006., "Arabic Language Use and the Educated Language User". In *Handbook for Arabic Language Teaching Professionals in the 21<sup>st</sup> Century*, Wahba K.M., Taha Z.A., England L. (eds). 139-155. London, Lawrence Erlbaum Associates Publishers.
- Younes, Munther. 2015. *The Integrated Approach to Arabic Instruction*. New York: Routledge.